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TIT-BITS IN THE BUDDHIST WORLD

THE YOUNG EAST PUBLISHING OFFICE, HONGO, TOKYO

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A NEW EDITION OF THE
TRIPITAKA
IN CHINESE

Revised, Collated, Added and Rearranged. Together with Original Treatises by Chinese, Korean and Japanese Authors

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VOLUME III — NUMBER 8

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CULTURAL WORK AS A CONNECTING LINK BETWEEN EAST AND WEST

Six years hence the 2500th anniversary of the birth of Sakyamuni falls due. All Buddhists, I believe, look forward with great pleasure to celebrating it in an epoch-making manner. There should be no disagreement as to the advisability of remembering that year as such, though there may be difference of opinion concerning the exact date of his birth or the interpretation of his teaching. Not only is the year 1934 the anniversary referred to as established by the famous "Dotted Record of All Sages," the history of the transmission of which from India to China is authentic, the chronology of Pali Buddhism, which the adherents of this branch of the religion point out with pride as historically correct, shows that it is about the right year to be regarded as the anniversary in question. En passant, it may be explained that the "Dotted Record of All Sages" just referred to was begun at the end of the first "rain retreat" held after the demise of the Buddha. During summer, when it is the rainy season of India, disciples of the Buddha being unable to go out on account of wet weather, used to gather together indoors for meditation. This was called "rain retreat." At the first "rain retreat," after the collection of the Tripitaka was completed a dot was marked on a blank space of the Vinaya Collection. This practice was repeated year after year at the end of the annual "rain retreat." After the record was brought to China from India and when the last "rain retreat" was held in the 4th year of Tatung (538 A.D.) of Liang Dynasty, it is said that by counting the dots so far marked Pochu found their total number to be 1028. It is also said that when Pi Changfang counted the dots in the 17th year of Kaihuang (597) of Sui Dynasty he found them to total 1082. It is on the strength of these figures that 486 B. C. is generally considered to be the year in which Sakyamuni passed away. True, opinion is sometimes advanced

that even admitting that no mistake was made in marking dots at the successive "rain retreats," the fact that no such practice was observed during the dark age preceding the accension of King Asoka must be taken into consideration if we are to determine the date of the demise of the founder of Buddhism. Such dates determined by means of researches, however, are in danger of being proven untrue as the result of further researches. In determining such dates, therefore, it is best to accept those mentioned in such traditions as are considered most reliable. It is to be hoped that in regard to the dates of the birth and death of Sakyamuni the Buddhists of the Far East will take a magnanimous attitude and agree on accepting those given by the "Dotted Record of All Sages" as correct. Even in the West, some scholars of Buddhism, such as Mr. Vincent Smith, have done so, though he abandoned it later on an unreasonable ground.

Now, before Buddhists of Japan, particularly those directly concerned in the dissemination of Buddha's teaching, prepare themselves for celebrating the great anniversary in a fitting manner, they must, as I see it, show themselves worthy of being his faithful and true followers, by living up to the expectation of the public and shaking off whatever shortcomings they may be possessed of. In a word, they must elevate their position as religionists, as social educators and workers very much higher than that they at present occupy as such.

In this connection, one great drawback which all of us keenly feel as regrettable is their total lack of preparations for propagating the teaching of Buddha in foreign countries. We have no school for training of Buddhist missionaries, no translation bureaus for publishing Buddhist literature in foreign languages, no foreign version of Buddhist holy books and no foreign-language magazines, except this small journal, published in the interest of Buddhism. In fact we have practically no means whereby we can convey the teaching of Buddha to foreign people. Meanwhile, foreign scholars taking up the study of Buddhism are rapidly increasing in number and in not a few places foreign Buddhists have organized churches or associations, publish their organ journals and are prepared to listen to teachers from the East. The West, no longer satisfied with the so-called "Historical Buddhism," is ripe for living Buddhism and there are many intelligent men and women who desire to fathom the utmost depth of Mahayana Buddhism. Formerly it was thought by many of them that it could be found in Tibet or in China. When, however, they have started the study of Mahayana Buddhism in earnest, they have found more or less clearly that no other country than Japan supplies them with the key to the full knowledge of this school of the religion. In fact, in no other country than Japan is the organization of sects so actively alive and in no other country than Japan have the different

sects respectively so complete a system of colleges wherein a student can study the doctrines they respectively hold. To crown all, in no other country than Japan is the scientific study of religion carried on with impartiality and without prejudice and no other country than Japan possesses Buddhist holy books so extensively and completely. Recently quite a number of sutras have been recovered by excavation at certain places in the sand buried regions of Central Asia, but similar valuable books and documents continue to be discovered in Japan in close succession. There are stored in old temples in the interior of this country piles upon piles of old charts, papers, written copies and many similar objects of reference dating from the early Heian period (794—1185) down to the Tokugawa period (1603—1868), which mostly remain still uninvestigated. All these are priceless treasures, which, if the State coffer is full and can afford it, should be investigated at state expense. It is a thousand pities that these materials are lost one after another by being eaten by worms, burnt by fire, damaged by moisture, stolen by thieves. As a civilized nation, Japan should take some measures or other to preserve and protect them. Otherwise a blot will remain uneffaced on the fair name of this country of ours.

As I have said, Japan is in possession of a wealth of Buddhist literature and a fair number of fine Buddhist colleges and universities, in addition to a large group of eminent Buddhist scholars. Buddhism is still a living force in Japan and is open for close study by zealous students. In a word, Japan is the best country where Buddhism can be thoroughly studied. It is not surprising, therefore, that keen-eyed foreign students of Buddhism have begun to turn their attention to this country.

Principally due to this tendency on the part of foreign students of Buddhism, it is gratifying to note that some enterprises of international nature, which Japanese Buddhists ought to have taken up, have lately been started. To cite the more noteworthy of such cultural undertakings:—

First, some branches of Japan's cultural work in China are either directly or indirectly related to Buddhism. For instance, it was all in the course of the past year or so that a great scholar of mystic Buddhism was invited to visit South China, that the head priest of the idealistic Hosso Sect was also invited to visit North China, that a Far Eastern Buddhistic meeting was convened in Tokyo and that many complete sets of the Taisho edition of the Tripitaka were presented to China. China and Japan are not at present on the best of terms, but this unpleasant situation is undoubtedly but a passing phase, it being quite clear that in course of time the two nations will return to the brotherly relations as in old days. In bringing back this highly desirable condition, it will be interesting to watch what powerful factor

Buddhism will prove to be.

Secondly, we have the German-Japanese cultural enterprise. It has its raison d'etre in the opinion of H. E. Dr. Solf, German Ambassador to Japan, that unless Mahayana Buddhism is fully understood by the West, no harmonious blending of Eastern and Western cultures is possible. It has of course no intention of undertaking the propagation of Buddhism in Europe, but is ready to quench the thirst of many European students eager to learn about Buddhism. At any rate there is no doubt that the men, who have sponsored and are carrying on this enterprise, consider Buddhism as an important factor for promoting spiritual amity between the East and West. Now that Dr. Solf has successfully completed the more important of the tasks entrusted to him, among others, the revision and conclusion of the German-Japanese Commercial Treaty, it is to be hoped that His Excellency will be able to find time to give more attention to the enterprise. Dr. Gundert, German Director of the Institute, is a zealous student of Buddhism. He spent the summer of 1926 in a monastery on Mt. Koya, engrossed in the study of the religion. With such men at the helm, we may confidently expect of the Institute to do splendid work for the diffusion of Buddhist ideas and knowledge in Europe.

Thirdly, we have the Franco-Japanese cultural enterprise. It has of course no direct relation with Buddhism. It happened, however, that the first man to become the Director of the work was Prof. Foucher, the foremost authority on Buddhist art and the famous excavator of Buddhist ruins in Afghanistan. His successor is also a distinguished Buddhist scholar, being no less a personage than Prof. Sylvain Lévi, who is well known for his successful scientific explorations in Nepal and for his discovery of Vasuvandhu's Abhidharma-Kosa Verse-portion, Trinsikā Vijnaptimatrika and Sthiramati's Commentary on Vijnaptimatrika. By the way, I cannot but help admiring the far-sightedness of the French Government, which is evidenced by their act of sending such veteran Orientalists to the Far East, for the service they will render by their work to the elevation of French prestige and influence among the people of this country is certain to be much greater and more enduring than that ordinary diplomatists can ever hope to give. As I see it, the study of Buddhism in Europe is now very far advanced. It has now passed through the stage of superficiality, when it was mainly prompted by curiosity, and entered that of earnest inquiry. Accordingly the study of and research on Abhidharma-Kosa and Vijnaptimatrika have begun to be taken up. Now Abhidharma-Kosa has been translated into French by Prof. de la Valeé Poussin of Belgium and part of the Commentary on Abhidharma-Kosa has been published by Dr. Lévi. Vijnapti-trinsika has been discovered and is being studied by Dr. Sylvain Lévi. If the study of idealistic Buddhism is to

serve as the connecting chain between Eastern and Western Buddhist ideas, as it will undoubtedly, there is certainly no better man than Dr. Sylvain Lévi to play the part of the central link in that chain. This great savant is now teaching and studying in this country, where, as I have already shown, Buddhism can best be studied. We can be sure that something important will come out of his work.

In fact he has already presented us with at least four byproducts of his labour. The first of these is his long report entitled "Japanese Material concerning the Study of Buddhism," which was published in the Bulletin of the French-Japanese Institute for July, 1927. It contains "General Remarks," "Study of Buddhism in Various Universities," "Societies for the Study of Buddhism," "Societies for the Publication of Buddhist Literature and Libraries of Buddhist Books," "Buddhist Magazines," "Buddhist Sects in Japan," "Publication of the Taisho Edition of the Tripitaka," "Compilation of a Dictionary of Buddhist Terms," etc. It is a very useful manual for the students of Buddhism—a work which Japanese Buddhists should have produced and published long ago.

The second of Dr. Lévi's activities is his untiring effort for the benefit of both French and Japanese Orientalists of younger generations. The former are particularly in a favoured condition, as living in the dormitory of the Institute, they are prosecuting their study of things Japanese and Buddhism supplied with best facilities and under the guidance of Dr. Lévi himself. Dr. Lévi also intends to hold meetings of Orientalists, so that they may exchange the results of their studies and researches. He is indefatigable in his effort to help younger men by giving them lectures, talking and discussing with them at universities and other places.

A plan to collect, preserve and study Buddhist music is the third item of his work. It is his intention to collect by means of gramophone records all Buddhist musics of Japan, Korea, China, Tibet, Mongolia, Annam, Cambodia, Siam, Burma, Ceylon, Sikkhim, Nepal and India and preserve them as material for study. This excellent idea of his should serve as a wholesome rebuke to a great many Japanese, who are too much infatuated with Western music to see anything beautiful in the ancient music of the East. Dr. Lévi is a strong sympathizer with us in our attempt to preserve the best of ancient music of the East, for which purpose we formed an organization called the Lumbini Chorus some months ago. It was at a recent public meeting of this organization that he announced his abovementioned plan.

The last, but by no means the least, item in Dr. Sylvain Lévi's programme of work is the compilation of a dictionary of Buddhist terms. In this connection, it must be said such work was already projected many years ago. It was chiefly for the purpose of compiling a dictionary of Buddhist terms of

Mahayana school that in cooperation with the Rt. Rev. Dr. Tokiwai, Lord Abbot of the Takata branch of the Shinshu Sect, we organized many years ago an association called the Imperial Society of Oriental Studies. It was also with the same purpose in part that Dr. Wogiwara and Dr. Sakaki edited and published their Mahavyutpatti. Again it was with the same purpose in part that I have been engaged for nearly twenty years in the compilation of a dictionary of Buddhist Pali terms, which is now all but completed. Finally it was with the same purpose in part that at a meeting of the Oriental Society held in Annam in 1902, a resolution was passed to have a Buddhist dictionary compiled under the chairmanship of Dr. Finot and the vice-chairmanship of Dr. Nanjo and myself. It is, however, no easy matter to bring out such a dictionary. In fact I sometimes regret that I have set my mind to such an ambitious enterprise, as in consequence I have been obliged to devote to it a considerable part of my time and energy, which otherwise I might have used to better advantage. Be that as it may, when I visited France in 1919 under commission of the Imperial Academy, I found Dr. Emile Senart, President of the French Academy, and Dr. Sylvain Lévi elaborating in conjunction with Prof. Rhys Davids and Dr. Thomas a plan of compiling a Buddhist dictionary, and that Dr. Anesaki of the Imperial University of Japan, who had preceded me to France, was taking part in the discussion of the plan. I was cordially invited to join in the work too and given the liberty of submitting my opinion without reserve. The plan was originally to put in all Sanskrit, Pali, Tibetan, Chinese, Japanese, Mongolian, Korean and Manchurian terms relating to Buddhism and to give French interpretations thereof. When I ventured to criticize these arrangements, which appeared to me to be anything but judicious, the eminent promoters of the plan readily consented to modify it according to my suggestions, which were to make Pali and Sanskrit the principal languages to be dealt with, derogating the other languages to an index, and also to use English in interpretation. Given such concessions, which I had hardly expected, I perceived the intensity of their desire to have us as collaborators in the work. Accordingly Dr. Anesaki and I promised to contribute anything in our power towards the realization of the scheme. It is already nearly eight years since it was conceived, but it has not as yet taken shape because of the lack of necessary funds. Nevertheless, it has always remained in our minds. I was strongly impressed by hearing recently that Dr. Senart expressed on his sick-bed his ardent hope that the projected dictionary would see light soon.

In such circumstance, it is really gratifying to note that the long-cherished plan is on a fair way to realization, though on a much smaller scale than originally intended. Having perceived that the shortest cut to exact knowledge of Buddhism

is thorough study of Japanese Buddhism, Dr. Lévi has conceived a plan to have a dictionary of Japanese Buddhist terms and names compiled in the shortest possible time or in one year or two at the longest. Backed by the Rt. Rev. Son-yu Otani, the Franco-Japonaise in Nagatachō, work was started in the villa of Mr. Watanabe near Gotemba at the foot of Mt. Fuji, and is now in progress in the Maison Franco-Japonaise in Nagatochō, Tokyo. The compilers are Dr. Lévi, M. Domieville, Messrs. Yamada, Akamatsu, Wada, Kuno, Narita and myself. It will be published in parts with both English and French interpretations, Sir Charles Eliot, ex-British Ambassador to Japan, having kindly consented to take charge of the revision of the English text, and when published it will be patronized by the Imperial Academy of Japan and the Oriental Societies of the West. I am not as yet in a position to tell particulars about the work, but I can say that all concerned in it are taking great pains to bring out an excellent dictionary.

On the event of the international cultural enterprises above mentioned proving a success, it may be said that Buddhists of Japan will find one of the most important tasks they ought to take up themselves accomplished without the slightest labour on their part. In other words, as a natural sequel the work of disseminating the knowledge of Buddhism in foreign countries will be accomplished to a considerable extent due entirely to the eager seeking thereafter of foreign students. Nobody had ever dreamed that a dictionary of Buddhist Japanese terms would come to be compiled thanks to efforts by foreign scholars. Happily the work is backed by a distinguished representative of Japanese Buddhists, otherwise we would be overwhelmed with shame. But the dictionary referred to will only be a small book. It behoves Buddhists of Japan to think of and make preparations for bringing out a greater work of the kind.

Thus, by a stroke of good fortune, we are on the eve of seeing part of the preparations we have to make for the celebration of the 2500th anniversary of the birth of Sakyamuni accomplished. This is really a matter to be heartily rejoiced over. Our joy is all the greater, because it happens to be an enterprise with foreign countries as objective, just the kind of enterprise Buddhists of Japan find hardest to take up. May it serve as a stimulus to them to action in other directions!

J. TAKAKUSU.

BUNYIU NANJIO: HIS LIFE AND WORK

BY the lamented death of Dr. Bunyiu Nanjio,* of which a brief notice was printed in the last issue of this journal, Japan has lost not only a great scholar but one of the most influential leaders and preachers Buddhist Japan has produced in modern times. For a space of over forty years he has occupied in our Buddhist world a position which it will not be easy for a long time to fill adequately.

Born a third son to the abbot of the Sei-unji Temple of the Higashi Honganji branch of the Shinshu Sect at Ogaki on July 1, 1849, Bunyiu early developed a keen thirst for knowledge and a wonderful power of memory which marked the most distinctive traits of his character all through his fairly long life. In his "Reminiscences" (*Kwaikyu Roku*) published shortly before his death and to which I am indebted for most of the biographical material made use of in this article, he tells us in a tone of affectionate remembrance of the torments he had to suffer at the hand of his immediate elder brother, four years his senior, on account of his too rapid progress in the study of Chinese classics. The two brothers used to go together to the same tutor, Kaiō Hishida, a well-known Chinese scholar in the same town. It was anything but pleasing to the elder boy to see his younger brother reading more pages with the tutor than he was permitted himself, thus threatening to catch up with him in a very short time. So on the way home, when they were going through a lonely spot, the envious brother would run ahead of Bunyiu and frighten him by suddenly coming upon him from behind a bush, or when the barley was ripening the poor young pupil often had to run home crying to his mother with his face blackened with smuts from the roadside farm. His suffering from this quarter was over when he was eleven, as his brother was adopted into the family of the abbot of another temple of the same sect in that district.

When he was about fifteen an incident happened which is worth recording as it reveals a peculiarity of his physical nature which showed itself repeatedly through his long life. On one occasion he was sent by his father on an important mission to a temple some twenty miles away. It was imperatively necessary that he should be back within about two days. Although the journey was done by a river boat, it was rather a strenuous job for a boy of his age, but he successfully carried it out. When, however, he returned to his temple on the morning of the third day he was so tired that he at once went to bed. When he woke up it was

* According to the generally accepted system of transliteration, his name should be written without *i*'s thus:—Bunyu Nanjio. But he preferred to retain the *i*'s, because that was the way his name appeared on the English visiting card prepared for him in London by his friend the late Mr. Magoichiro Yokoyama, from whom he got his first lessons in English.

early morning, so he naturally thought that he had slept for twenty-four hours. But the truth was he had slept for just two full days. "This," he says, "is a strange habit but all through my life I have very often slept at a stretch for an almost interminable length of time."

It goes without saying that Bunyiu's training in religious subjects was by no means neglected. On the contrary he was so well equipped in this respect that we find him at the age of sixteen alreadry accompanying one of his religious masters on ministering tours as assistant preacher. As a matter of fact he was now entering upon a more serious study of the deeper aspects of Buddhist philosophy and literature. For this purpose he had to go to Koyto and enroll himself at the Academy of his sect, where there were lectures by competent authorities on all sorts of subjects. But unfortunately his peaceful studies were now broken by a sudden call to a field of activities for which young priests are not usually trained. It was a call to arms.

Mighty events were now stirring the country. By the end of 1866 it was clear that the revolutionary movement for overthrowing the Tokugowa Shogunate which had been agitating the nation for nearly half a century had reached a stage where there was no possible room for a peaceful settlement. All the clans were getting ready for the fight which was now inevitable. The Clan of Ogaki which was not far from Kyoto, which every body knew was to be the scene of the first act in the approaching tragedy, took immediate steps in strengthening its fighting forces by enlisting volunteer farmers and Buddhist priests within its territory. Bunyiu was one of the youngest recruits in an infantry contingent of 120 priests all belonging to the Higashi Honganji Branch of the Shinshu Sect—a modern resurrection of the old soldier monks whose military feats in the defence of their faith against the onslaughts of Nobunaga's troops forms a picturesque chapter in the history of Feudal Japan. In enlisting these priest recrnits, the clan anthorities of Ogaki procured in advance the assent of the headquarters of the sect in Kyoto, an assent which was given on the condition that the force thus raised would be put at the disposal of the Higashi Hongwanji Temple in case of need.

It is interesting to remark that incidentally it is made clear by the "Reminiscences" that that branch of the Shinshu Sect, in consideration of past favour and patronage, intended to place its fighting forces organised in Ogaki and other districts throughout the country under the command of the Shogunate Government in the event of war. As a matter of fact early in 1867, when the outbreak of hostilities was imminent, the Higashi Hongwanji sent a special messenger to Ogaki ordering the Shinshu contingent to hurry up to Kyoto. And our young soldier tells us of a sleepless night when the thought of going to war kept him excited. But he was not destined to go to war, for the next morning a second messenger arrived from

Kyoto calling off the first order. Events had moved faster than had been expected. After short but sharp encounters in the outkirts of Kyoto, the Imperialist forces at once made themselves the master of the situation in the whole country round about, and moreover the Shogun who had voluntarily deposed himself issued a command to all his followers not to offer any resistance to the Imperialist troops. This order was not respected by all of his followers, and a sanguinary civil war had to be fought before the Restoration of 1868 was completed. But so far as the Higashi Hongwanji was concerned it saw no excuse to throw its lot with the clans which continued the fight against the wishes of their former chief. So after a little over a year of soldiering, Bunyiu was again free to resume his studies.

Referring to this period of novel experience, Bunyiu says that he has to confess to his shame that he learnt to drink and even remembers having had a quarrel with some of his fellow soldiers. But the rough life of a soldier was not altogether without benefits. For one thing constant physical exercise did him much good in developing his body. "It made me," he says, "strong enough to undertake constant journeys, some times to distant parts of the earth, and to live to the age of nearly four scores." He was a few months over 78 when he died.

Late in the spring of 1868, Bunyiu went up to Kyoto to finish his education at the Takakura Gakuryo, the highest seat of learning open to the young priests of his sect. He was at once admitted because his name had been registered there by his father some time in advance. He was doubly welcome because he was provided with a letter of introduction by the Reverend Dokwan Inaba, a widely known priest and scholar then resident in Ogaki. He was evidently a man of strong and magnetic personality. In his early youth before his soldier days, Bunyiu was trained under him in the art of preaching. "He was," says the admiring pupil, "a man of most scrupulous prohibity and purity. He practised what he preached, and was in every way fit to be a teacher of men. I owe him a deep debt of gratitude, for it is owing to the beneficial influence of his teaching and examples that I have been able until today to adhere to the path of right living."

Instruction was given in the form of lectures upon the scriptures and metaphysical treatises. These lectures were classified according to their relative importance as main and subsidiary, attendance at the former being apparently compulsory and at the latter elective, Some of these subsidiary lectures are stated to have been very popular among the students.

Shortly after Bunyiu's matriculation at the Academy, there was opened an Institute as an adjunct to it for the purpose of conducting researches into the teachings of other religions. The subject of study that attracted the widest attention at the Institute was Christianity. The students of the Academy were of course free

to attend any of the lectures or take part in the debates which were constantly carried on. Bunyiu remembers having participated in a discussion on the relative merits of Buddhism and Christianity. The study of Christianity became so popular at the Institute, that it seems to have created considerable uneasiness among some teachers at the Academy. One of them made a pointed reference to the undesirableness of wasting time over this foreign religion, for which he got into hot waters, as the students took the matter up and made a public question of it. Ultimately he had to offer an apology and submit to degradation to an inferior position. This incident is interesting as an indication of the spirit of toleration characterizing Buddhism and its followers.

The expense at the Academy was incredibly moderate. Two *bu*, or fifty *sen* in modern currency, we are told, were more than sufficient for tuition and boarding. But Bunyiu's father being poor he had to supplement his expenses by copying documents, a drudgery for which he was paid at the rate of a *sen* for every three sheets or six pages.

His stay at the Academy did not last long, for in the summer of 1879 we find him back at home for good. So his stay was altogether a little over a year. Whether it was the difficulty of procuring the modest sum of two *bu* a month or whether he thought he could prosecute further studies to better advantage at home by his own unaided efforts, we are not told. Whatever may have been the reason of his early withdrawal from the Academy, it is quite clear from various circumstances that his academic record was highly creditable. It is equally plain that his singularly attractive personality gained for him high esteem and confidence among both teachers and students. One of the former, the Abbot of the Okunenji Temple in the Province of Fukui, entertained such a high opinion of his scholarship and character, that he expressed an earnest desire to adopt him into his family. The young man seemed to have liked the teacher sufficiently to express his willingness to accept the proposal subject to approval by his father and eldest brother. On going home he took the first opportunity to broach the matter to them. His brother was not averse to it but his father made no hesitation in brushing it aside as unthinkable, his assistance being absolutely necessary at home as his brother was rather weak in health and incapable of active efforts. So for the next two years he stayed at his father's temple, assisting him in religious duties as well as in the side business of giving instruction in Chinese classics to boys of the neighbourhood. He also did a great deal of reading in religious texts and general literature, so much so, indeed, that he was now recognized as a highly accomplished scholar. One of the books that he devoured with particular ardour was a Chinese biography of the Buddha. There is a phrase in it which made an indelible impression upon his mind and which has been a source

of unfailing inspiration to him during his whole life. And that is, "for the sake of the Law and not of self" (爲法不爲身), which restated in modern phraseology is the doctrine of service to others.

M. ZUMOTO

(To be continued)

TO THE LORD BUDDHA

How glorious is Thy Dhamma,
O, Buddha, Blessed Lord.
How wonderful Thy Sangha,
Which spreads Thy word abroad.

We, too, will surely follow
The road that Thou didst find,
The perfect Road of Knowledge,
And never look behind.

And walking in thy footsteps,
We'll find the truest wealth
Lies in the full surrender
Of that we call the self.

Thine Infinite Compassion,
Thy Pure and Holy Life,
At length shall lead the nations
From bloodshed, hate and strife.

And so we take our refuge
In Thee, our Lord Divine,
Thy Holy Law the Beacon
That in our hearts shall shine.

How glorious is Thy Dhamma,
O Buddha, Blessed Lord.
How wonderful Thy Sangha,
Which spreads Thy word abroad.

SHINKAKU.

JAPANESE-KOREAN RELATIONS

CAN Japan and Chosen be good friends? This is a question generally answered in the negative. Young men of Chosen think their country must be independent at all cost, while some radicals of Japan take delight in fanning anti-Japanese agitation in Chosen merely to give vent to their dissatisfaction with the ruling classes. "Let us have a government of our own—i. e. a government formed by Korean natives, no matter how bad or poor, rather than that we be governed by the best possible government organized by the people of Japan," is the cry we often hear from the so-called Korean malcontents. In fact we regret to say most of the opinions about the future relations between Japan and Chosen are pessimistic.

Mr. Yi Tongheui, a Korean student studying in the Komazawa College, an institute in a suburb of Tokyo founded on Buddhist principles, says that Japan and Chosen can be good friends, provided both the Koreans and the Japanese have a thorough mutual understanding and give mutual aids whenever possible. He says that Japan and Chosen should be on better terms to each other than, at least, as at present. For this purpose, Government officials, young men of the new age, and leaders of labor movements are but giving hindrances notwithstanding their attempt to bring about "better days."

What the two countries need is a good number of such people as the Rev. Kanzen Hasegawa, head priest of the Kuon Temple of Yamanashi Prefecture, writes Mr. Yi in a recent number of a periodical published in Seoul. The Rev. Hasegawa lost his sight while a boy, and from the physical standpoint of view, he is totally blind. The Buddha has, however, given him a sight, not physical, but mental and spiritual. By the aid of his mental eye, the Rev. Hasegawa sees much better than any other man, who has a perfect eye sight. He believes that the Buddha is with him wherever he may go. He believes that the Buddha has been taking a good care of his worthless self, as in his modesty he calls himself, and that he must return good for the mercy of the Buddha. How?—by helping the poor.

With such a mind, the Rev. Hasegawa has always been doing his best to extend all possible aids to the Korean workers, living in his neighbourhood on their scanty incomes obtained from their hard labour. He has frequently assisted them in getting them better jobs, and, if necessary gave various necessities to those in need. But his kindness did not stop there. Every now and then, the Rev. Hasegawa would hold in his temple a meeting of those Korean workers, and tell them about Buddhism, giving them something sweet to eat and cups of nice tea to drink. Besides, if any of those Korean workers were found suffering from illness, the Rev. Hasegawa would at once cause a doctor to visit them at his own

expense. In such ways the Rev. Hasegawa has assisted a large number of Koreans in various cases. One of the most striking instances of his good deed in recent days was witnessed by some of his neighbours just a few months ago. There came a few years ago a Korean worker to the village where the Rev. Hasegawa lives. He found a job as a coolie, and soon got married with a woman of his own country. He was not an idle worker. But the times were bad, and in spite of his effort, he could save no money at all. In the meantime his wife became pregnant. It was a hard blow to the poor family, for she could no longer work and earn what little money she used to. Seeing that he could not feed his wife with his scanty wage, the husband deserted the poor wife several months ago. A weak and uneducated woman in interesting condition deserted in a country, to which she had been a stranger upto just a year before, it is needless to say she found herself face to face with starvation. She could not pay for the rice she needed; she could not pay the owner of the small house where she lived: much less she could pay the midwife whom she consulted, or, rather, tried to consult, for the midwife refused to come. There was no alternative for her but cold death. And she was actually thinking of committing suicide.

Just in time one of the villagers, who took pity on her, informed the Rev. Hasegawa of her miserable condition, and the benevolent priest visited the poor woman at once, told her that she would no longer want a friend. The assistances he subsequently extended to her were many, and covered every need. He paid all her debts on the one hand, and made on the other necessary arrangements with a kind midwife for her. Moreover, he applied to the local police that some means be taken immediately to search for the husband who had deserted her.

"For such a kind deed as the Rev. Hasegawa's, I do not know how to thank enough," says Mr. Yi. "In this connection, I remember the pleasant story of a poor Korean couple, who helped a Japanese itinerant pedler and his wife, who were found nearly dead of a cold January morning on an outskirt of a small village in Chuseinando, Chosen, where the kind Korean couple lived. The moaning sounds of the dying Japanese pedler and his wife aroused them. They took them into their own house and took care of the dying husband and wife for some days despite the extreme poverty which beset them. And, moreover, when both of them died leaving behind them a month-old baby (the Japanese wife was pregnant and gave birth to it only a month before her death), they adopted it as their own son, and brought it up until the baby grew up into a fine lad, and was readopted by a rich Japanese merchant in a neighbouring town. Regardless of the big difference in their social positions, the poor Korean couple and the family of the rich Japanese merchant, who adopted the boy, are ever since paying and receiving visits as if

they were real relatives." "It is also satisfactory," adds Mr. Yi, "that once this story was published in a Tokyo magazine, a large number of Japanese people offered heartfelt thanks to the kind Korean couple, some by presenting them with money, some with clothes. Among the presents sent them was a Resuscitation Bond of 5 yen, which was given by a 2nd year class pupil of a primary school in an outskirt of Tokyo—a girl of 9 years of age, named Chiyeko Kawamura."

"Now," says Mr. Yi, "if there were a good number of such people as the Rev. Hasegawa, in Japan, and of such people as the kind husband and wife of a poor village of Chuseinando, in Chosen, Japan and Chosen can surely be good friends."

K. ISHIMURA.

NIRVANA

Nirvana, realm of peace,
State of eternal rest,
Where earthly pain and woe
Can nevermore molest.

Nirvana, realm of light,
State of eternal day,
Where dark despair and fear
Can nevermore dismay.

Nirvana, realm of bliss,
State of eternal joy,
Where sorrow nevermore
Our rapture can alloy.

Nirvana, realm of life,
Immortal, pure and free,
Where all at last shall know
Complete felicity.

A. R. ZORN

SWEET REVENGE OF UNGO-ZENJI

SNOW was falling fast, and it was beautiful to see the world clothed in white.

To enjoy the sight of the snow landscape, Date Masamune, lord of the Castle of Osaki, wended his way, with a few attendants, to a pavilion set on a low hill in his castle grounds, whence he could command an extensive view, embracing the whole of his fief of Osaki.

"How beautiful! What can surpass a snow landscape in beauty?" he exclaimed, as he stood enraptured at the beautiful scene laid before him. "It is said snow foretells a fruitful year. May it be that the poor peasants have a rich harvest this year!"

While his lordship thus spoke to himself Heshiro, the sandal-bearer, who was known as Heishiro of Makabe—Makabe being the village he had come from—was waiting without. Having adjusted his master's footgear, there was nothing for him to do till his master should come out again. But presently Heishiro observed that the snowflakes fell and lay on his master's clogs. He brushed them off with his sleeve, but more flakes fell, and again the clogs were covered with icy particles.

"This will never do," he said to himself. "His lordship never wears tabi (Japanese socks) even in the coldest weather. And should he place his bare feet on these damp clogs, he will surely catch cold. I must keep them warm and dry for him."

So the good fellow in the kindness of his simple heart took up the wet wooden clogs, and putting them in the bosom of his garment next to his skin, continued his patient waiting.

A little while later, the double doors were slid open from within, and there appeared at the entrance Masamune, the young daimio. Heishiro had just time to put the *geta* straight on the large stone step there before he saw his master coming out.

The young daimio slipped his feet on to the *geta*, or clogs. They felt warm to his touch! There could be but one explanation. That lazy sandal-bearer had been using them as a seat—sitting on the honourable footgear of his august master! It was an insolence insufferable for the young daimio of fiery temper.

In a passion at the supposed insult, he exclaimed, "You scoundrel! How dared you defile my footgear by sitting on them! Villain, take this!" So saying, he caught the man by his neck, and catching up one of the clogs, he struck with it the poor sandal-bearer between the eyes, which caused him to reel stunned and bleeding to the ground. Then, without waiting for another pair of geta to be brought in, the angry daimio strode back to the castle barefooted.

For some time Heishiro lay as he had fallen, but presently cold brought him back to consciousness, and he rose up with

difficulty. He picked up the *geta* with which he had been struck, and with tears mingling with the blood on his face gazed at it mournfully for a few moments. Then, as the thought of his master's injustice came over him, he gnashed his teeth in impotent rage.

"Haughty brute, that you are, Masamune," he muttered, "you shall pay for this! The bond between us as lord and vassal has snapped for ever. I have been one of the most devoted of your humble servants, but now I will never rest till I have had my revenge on you for this cruel treatment!"

Then Heishiro again put the *geta* into his bosom, though with different an intention from the one before, and descending the hill on the side furthest from the castle, limped painfully away. And every one soon forgot all about Heishiro.

* * * * *

About thirty years elapsed since the poor sandal-bearer had disappeared from the county of Osaki. In the meantime, Masamune distinguished himself by signal services rendered to the state, and became one of the greatest daimios in Japan under the first Shogun Iyeyasu, his income of rice having increased from 100,000 *koku* to 600,000 *koku* a year.

But at the age of sixty-three he became tired of public life, and retired to pass the evening of his days at his Castle of Sendai. Here, to kill his leisure, he set about the restoration of the well-known temple of Zuiganji, at Matsushima, in the vicinity of the castle, which, during a long period of civil strife, had fallen into decay. Masamune took it upon himself to restore the building to its former splendour, and when all was done looked about for a priest of deep learning and acknowledged virtue who should be worthy to take charge of the temple.

At a gathering of his chief retainers he addressed them as follows:—

"As you know I have rebuilt the Zuiganji Temple, but it still remains without a Superior. I desire to entrust it to the care of a holy and learned man who will carry on its ancient traditions as a seat of piety. Tell me, who is the greatest priest of the day?"

"Ungo-Zenji, High Priest of the Ungoji Temple in Kyoto, is undoubtedly the most revered priest of the day," came the unanimous reply.

So Masamune decided to offer the vacant post to Ungo-Zenji, but as the priest in question enjoyed the confidence of the Emperor, it was necessary that the pleasure of His Majesty should first be sounded before anything could be said to the Zenji on the matter. Masamune tendered his petition in due form and as a personal favour to himself, the Emperor, who entertained a warm feeling of affection for the retired soldier-statesman, was pleased to give his consent and thus it came about that Ungo-Zenji was appointed Head of the Zuiganji Temple.

On the seventh day after his installation, Masamune paid a formal call at the Zuiganji to

welcome the new Lord Abbot. He was ushered into the private guest-room of the Zenji, which was at the moment unoccupied. On turning to the alcove his attention was at once arrested by the sight of an old *geta* placed on a valuable stand of elaborate and costly workmanship.

"I do not know who used that *geta*," said Masamune to himself. "But surely it is a breach of etiquette to decorate a room with such a lowly article in receiving a daimio of my standing! However, the priest must have some purpose in allowing so strange an infringement of good manners."

At that moment the sliding doors opened noiselessly, and a venerable man in full canonicals and bearing a holy brush of long white hair in his hand, came in. His immobile face was that of an ascetic but was found marred by a scar on his forehead between the eyes.

Ungo-Zenji, for he it was, seated himself opposite his guest and bowed several times in respectful greeting. Masamune also bowed low by way of returning the courtesy, for Ungo-Zenji had a higher Court rank than himself, his own rank being the fourth rank senior. When the salutations were over, Masamune could no longer restrain his curiosity.

"Your Reverence," he began, "In compliance with my earnest request, you have condescended to come down to such a remote place to take charge of our temple. I am very much impressed by your goodness and know not how to thank you. I am a plain man and unskilled in words. But, your Reverence, there are two things which puzzle me, and though at this our first interview you may deem it a want of good breeding to be so inquisitive, may I ask you to explain why the place of honour is given to a garden *geta*, and how you sustained the scar on your brow that accords so ill with your reputation for saintliness?"

Then Ungo Zenji withdrew to the lower end of the apartment and with tears glistening in his eyes, said:—

"How rejoiced I am to see you again. To gaze upon your unchanged features reminds me of the days of my long past youth."

"What, your words are strange! How can I remind you of your early days, when, to my knowledge, we have never met till this day?"

"My lord, please be patient, and I will explain all," replied the holy priest. And he told Masamune how he had been maltreated by him more than thirty years before, and how, from the feeling of revenge, and revenge only, he had studied night and day at Kyoto and later in China, without ever slackening his effort for more than twenty years altogether, until he was given the honourable title of Issan-Kasho-Zenji by the Emperor Kanchuang of China, and how his honour was doubled or even trebled by the Japanese Emperor, who graciously awarded him the title of Ungo-Dai-Zenji, with the third rank junior—a rank so high that few could aspire after,

unless he was a prince of the Imperial blood. I thought, 'Now is my time!' But to my own amazement, I found out that so vile a passion as hatred no longer existed in my mind. I began to view the affair in a new light, and look upon you as my benefactor. But for you, I should still be a sandal-bearer —but for you, the stores of knowledge at my command would never have come within my reach—but for you, the intercourse I have had with the illustrious and wise men of the two countries would have been an impossibility. Therefore, my hatred is turned to gratitude, and my wish for vengeance to a heartfelt desire for your long life and happiness. I pray daily that some day I may be enabled in some small measure to requite the inestimable benefits I owe to you. For years, I have been offering flowers and burning incense before this blood-stained *geta*, looking upon it as my benefactor, for it was this *geta* that gave me strength and courage to proceed with my studies, whenever my racked nerves and weary body were almost giving way before a mountain of hard tasks I had to overcome. Now, I think, you understand all."

Masamune listened to the narrative with amazement. At its conclusion, he rose and took the Zenji to the upper end of the room more or less forcibly. When both were seated again, he said.

"Your Reverence," he said in a voice full of emotion. "Your story makes me quite ashamed of my ill-conduct in the past. I can just recall the incident of which you speak, and I remember how thoughtless I was at that time. I do not wonder at your desire for revenge, but that you should renounce the triumph that was within your reach, indeed, amazes me! Such magnanimity is almost incredible! You have proved to me that religion is not empty abstraction, as it is so regarded by some people. I humbly beg your pardon for my past offence, and request you to enrol me as one of your disciples."

In this way, Masamune, who was of a frank and noble disposition, repented of the fault committed in his youth, and the sandal-bearer Heishiro achieved a greater victory than he could have won, had he caused his enemy to die a shameful death.

A hearty friendship grew up between the two men, and till death separated them from each other many years later, they saw much of each other. The priest was always a welcome guest at the Castle, while with earnest piety, Masamune prosecuted his studies in Buddhism under his guidance.

K. YAMAMOTO

A VIRTUOUS MAN OF NO EDUCATION

ABOUT two hundred years ago, there lived in the village of Hokodate, Yamato province, an earnest Buddhist named Seikuro. He was thick-headed by nature, and could not read even his own name written in easy *Kana* letters. His father had long been dead, and he lived with his old mother, of whom he took every care in spite of extreme poverty, which beset him through his life.

In his early days, Seikuro used to earn small sums of money for their livelihood by doing every now and then some miscellaneous works for well-to-do people of his native village, while his old mother also did her best to earn what little money she could by helping wealthy villagers in ginning cotton or tea-picking. The jobs of Seikuro had often made it necessary for him to stay with his employer for days or months, or, sometimes, even for years at a time. In such cases, Seikuro would avail himself of the short rest given to every employee after the day's hard work on the field to visit his mother living alone in her small cottage, and after drawing enough water, and preparing enough fuel for the next day would return to his master's.

Once Seikuro took his mother to the Honganji Temple of Kyoto. At first, his mother refused to make the trip, for the reason that she was already too old and weak to walk a long distance. But he pursuaded her to visit the holy temple, saying that he could carry her on his back all the way to and from Kyoto. He said, "It would be much more comfortable for you, my dear mother, if you make the trip in a palanquin. And I think I can pay the palanquin-bearers for it, but I am afraid that it wouldn't look nice that the mother of a petty farm hand, as I am, should visit the holy place of Kyoto in a palanquin. I am very sorry for you that I cannot afford you a more comfortable trip for such reason. But I wish you will make the trip on my back." And so, Seikuro accomplished his journey of pilgrimage to and from Kyoto, bearing his old mother on his back all the long way through.

The filial piety of Seikuro was exceptional even in those old days, when it was esteemed above any other virtue. One day, one of his neighbours, who visited him, found the pillow of his mother suspended high by a thread from the ceiling, and, being unable to understand the reason, asked Seikuro what he meant by doing so. "I have done so, lest my foot touches it by chance" was the the answer given by this pious man.

The good conduct of Seikuro was at last reported to the feudal lord of Yamato province, who was so much pleased that he ordered that five bales of rice should be given him in recognition of his filial piety. Seikuro, however, declined to accept the reward, saying, "It is but natural that a son is dutiful to his father and mother. No man deserves any reward only because he is dutiful to his par-

ents. Moreover, I want nothing else, except what I can purchase for myself with the little money I am earning." The modesty of Seikuro pleased the feudal lord all the more, and a sum of 10-*kwanmon* (equall in its purchasing capacity to nearly 100 yen of today) was given him, together with the privilege to gather woods on any hills and mountains in the province of Yamato. This time, Seikuro accepted the reward with heartfelt thanks. But he did not spend even a *sen* of the money for his own use, and presented it to the Honganji Temple of Kyoto exactly as he had received it.

Once a thief broke into Seikuro's, while he was away and stole a few pieces of paper money representing 7 *momme* of silver (about 4 yen of to-day), which he had earned that morning by the sale of rape-seed. Hearing the news, many friends came to see him to say a word of condolence. "Very sorry," said all of them, "that you have been robbed of your money." "You need not be sorry for me at all;" answered Seikuro, "it was fortunate that I happened to have the paper money at home, or else the poor thief would have been much disappointed." Being nonplussed with his reply, his friends asked in a voice, "Foolish! How could you be fortunate, when you are robbed?"

"Why not?" replied Seikuro calmly, "I say I am fortunate, because I was not the thief, and because I had my own money to be robbed of. Just think, how unfortunate I would be if I had to break into my neighbour's just as the thief had done with my house this evening. Therefore, I thank Buddha from my very heart."

In the second year of Kanyen (1749) he was suddenly stricken with paralysis and peacefully died at the beginning of the following year chanting the holy name of Buddha up to the very hour of his death. He was in his 70 years of age.

M. MITA.

TANKA

By a drab building
A workman's orange ladder.
Through a tear-filled cloud—
An arrow of flaming sun.
Who says this is a dreary world?

GWENDOLIN GOODWIN.

JAN KEN PON, THE MOST POPULAR GAME IN JAPAN

JAN Ken Pon, the most popular game in Japan, is played through the length and breadth of Japan by every Japanese, both old and young, of either sex, irrespective of class or social standing. It is so simple that it has practically no rules whatever, save for fair play, and any number of persons above two can play it. It is played with hands held out representing "stone," "paper" and "scissors," that is, a closed hand, an open hand and a closed hand with the index and middle fingers or, in some localities, with the thumb and the index fingers, open, respectively. No form, however, is decidedly the strongest of the three, but every one may be beaten by another, in a circular way, for the "stone" is stronger than the "scissors," which in turn beats the "paper," which latter defeats the "stone." The players first strike the air with their closed hands three times, generally, if not necessarily, calling "Jan! Ken! Pon!" simultaneously, like "one, two, three!," as if to beat time, and often stamping their feet upon the ground. The forms which the players present at the third stroke decide the winners. If the players show their hands in one and the same form or all three forms of Jan Ken Pon, the game is a tie, and the players must begin again by calling "Jan! Ken! Pon!" and beating their hands at the same time. Thus they go on till they have only two forms of the hands before them, those who present the stronger form of the two being the winners.

Jan Ken Pon, which, according to some authorities, literally means "two, fist and open hand" seems to be of Chinese origin and it was first played in Nagasaki some time during the last years of the Tokugawa Shogunate. It is also called stone-ken, paper-ken or scissors-ken in different localities, "ken" meaning "fist" or "fist-play." It is such a simple game and yet it is so innocent that no Japanese is ashamed of playing it. Jan Ken Pon, however, is played as a mere amusement only in one or two different ways, for the game is played more commonly as a means of deciding priority or preference in anything on such occasions as when lots are drawn in foreign countries, for the game is a much easier way than drawing lots. When, for instance, impartiality is required, the beginner in a game is generally decided by Jan Ken Pon and no Japanese will ever think of making an objection to decision arrived at by Jan Ken Pon, and when anything is to be divided among children or even among grown-up people, the first choice is given to the winner decided by Jan Ken Pon. Even a quarrel is sometimes settled by Jan Ken Pon, for the game is generally accepted as an impartial judge.

"Three-Time-Jan," which only two can play at a time, is a

popular pastime among the bigger children. The object of this game is to win three times in succession. The players hold their hands out, as usual, and call "Jan! Ken! Pon!" together, striking the air with their closed hands and making one of the three jan-ken-pon forms at the third shaking. After the first forms are presented by the players, they need not shake three times again as a preliminary, but they beat their hands in quick succession, making one or other of the forms at each downward stroke, till one of the players wins three successive times. During the game, the players, while engaging their hands with Jan Ken Pon, often count, with their left hands, the number of times they win. The Japanese way of counting with the fingers, by the way, is different from the Occidental way. The Japanese do not begin with the bending of the small finger or touch the fingers of one hand with the forefinger of the other hand. But they begin counting by closing the hand, first the thumb, next the forefinger and so on, and ending with the small finger, which makes five, and then they open the fingers, in reverse way, from the small finger on, making ten when all the fingers are opened. And in the Japanese language, the names of the fingers mean the parent-finger, the man-pointing-finger, the middle-finger, the medicine-finger (for in former days, powdered medicine was taken with the ring-finger) and the small-finger.

The small children play what they call "Jan-Ken-Jump," in which one who is the first to cover a distance agreed upon between the parties is the winner. The first winner decided by Jan Ken Pon is the first jumper in this game. The players jump or take a number of strides towards the goal according to the different jan-ken-pon forms by which the players win. The "stone" means five steps, the "scissors" ten steps and the "paper" twenty steps, though these numbers may vary according to the agreement which the players may make on different occasions. In other words, when a player wins with the "stone," five steps are taken towards the goal, when with the "scissors" ten steps, and when with the "paper" twenty steps. Each player jumps when he or she wins and the one who is the first to come back to the starting point after reaching the place agreed upon is the winner. If two are playing as partners, one pair does the jan-ken-pon part of the game, while the other pair takes the jumping part. The former pair call out the number of steps to be taken according to the forms by which they win, and the jumpers take the steps accordingly. The party whose jumper is the first to cover the distance both ways is the winner.

"Kyu Nyu Pa," by which children mean "stone," "scissors" and "paper," is another game played by two children at a time. This game has to be played very quickly and the one who is drawn into making a form of the hand which the other has

made is beaten. The players first go "Jan! Ken! Pon!" to decide, in the usual way, which of the two players is to start the game. They keep their hands in the forms which they have presented, when the one who shows the stronger form of the two at the first Jan Ken Pon, suddenly calls "Kyu!" "Nyu!" or "Pa!," according to his wish, accompanying it with the corresponding form of Jan Ken Pon. The other boy must immediately show either of the two forms which the first boy has not called. If, for instance, the first boy calls "Kyu!" showing the "stone" with his hand, the second boy must at once make either "paper" or scissors," with no consideration of the power of the different forms, for in this particular game the original power of the three Jan Ken Pon forms does not count. If the second boy is enticed or drawn by the first boy into reforming his hand into what the latter has called, that is, neither the "scissors" nor the "paper," the former is beaten and the game has to be started again by shaking the hands with "Jan! Ken! Pon!" But if the second boy is calm and quick enough to change his hand into what is not called by the first boy, or to retain his own form if that is not the one called by his rival who tries to entice him, the second boy is not beaten and it is now his turn to call either "Kyu!" "Nyu!" or "Pa!," forming his hand accordingly. Quickly the first boy again changes his hand into what his rival has not called or into one of the two which the second boy has left. No sooner does the first boy see that he is not beaten, than he takes his turn and calls again with an attempt to draw the other into what he forms. But the latter, let us hope, is calm enough to take a different form from what his rival is showing and immediately calls another, showing it simultaneously with his hand. In this way the two players go on, taking turns, each changing his hand into what is not formed by his rival, until one is absent-minded enough to be drawn into reforming his hand into what is called by his rival, or the former shows the same form as latter does. None of the three forms of Jan Ken Pon retains its original power over another in this particular game, and all that each player has to do is to show as quickly as possible either of the two forms which his rival has not called. Quickness of action or readiness to take any form is what is most needed in this game of Kyu Nyu Pa.

An instance or two may be added hereto to show how Jan Ken Pon is played as a means of decision. A group of girls stand in a circle holding their hands out. "Jan! Ken! Pon!" they cry in unison, as if beating time with their closed hands. On the third stroke, let us say, some have the "stone," others the "paper" and still others the "scissors." The game is a tie. "Jan! Ken! Pon" they go again. This time all the girls happen to present only one form of the three. Again it is

a tie. Jan Ken Pon is a tie when all the players show one form only with their hands or all the threeforms are presented at the same time. They begin again and this tims they have two forms among them, that is, either "paper and stone," "stone and scissors" or "scissors and paper." Those girls who show the stronger form of the two withdraw from the circle, and the beaten ones go on with "Jan! Ken! Pon!" The second winners again retire from the group, leaving the rest to go on with Jan Ken Pon, till they leave only one girl. This final girl is *it* or, as she is called, "oni" or "ogre" as it means, of tag. At once the "ogre" chases the other girls, who scatter away in search of the "houses," which are posts or standing trees previously agreed upon among the girls for the "safety places." Any girl who is touched by the "ogre" before reaching a "house" is to take the place of her captor as the tiger. The "ogre" chases the girls again and again till she touches one, who in turn chases the other girls in a similar way until she is relieved by the next tiger that she touches, so on and so forth. But if all girls stay in the "houses" for a while, the "ogre" may urge them to leave the "houses" by calling:—

"Issan barariko; nokori oni."
(Off with you, the one shall be the "ogre" who—remains!)

Or she may entice them by singing:—

"Issan barariko; deru-to oni."
(Off with you, the one shall be the "ogre" who—leaves!)

At the former the girls have all to leave the "houses," for the one who is so slow of action as to remain in her "house" has to be the "ogre." At the latter, on the contrary, the girl who loses her head and lets her hold go, has to relieve the "ogre" and in case of several girls being drawn into leaving their "houses," Jan Ken Pon will decide the "ogre." In this game, therefore, quickness of action as well as presence of mind is most required, as the girls do not know till the last two words are said, which of the two expressions the "ogre" is going to sing out, and the girls must act the moment the "ogre" finishes her calling. This is the way how Japanese children play tag, which is called "oni-gokko" or "ogre-play" in Japan, and the first "ogre" is decided generally by Jan Ken Pon.

Another "ogre-play," commonly played by Japanese children is known by the name of "Circle-ogre." The children draw on the ground a circle so large that when they are diametrically opposite to the "ogre," who is outside the circle, they are barely out of her reach. The "ogre" goes round outside the circle in an attempt to catch a child within the circle. The one who is caught by the "ogre" will be the next tiger until another relief is caught in turn. The game goes on in this way, and the first "ogre" of this game is also decided by Jan Ken Pon.

We have another "ken" or

fist-play, which represents a social phase. It is played with the hands forming the "lord," the "fox," and the "rifle." The "lord," which is represented by two hands put on the knees (for a Japanese will put his hands on his knees when he sits politely) is stronger than the "rifle," which is formed by one arm, generally the right, held out with the other hand under its arm-joint, for it is against social order to aim a rifle at a lord. The "rifle" in turn is stronger than the "fox," for which two open hands are put near the ears, possibly in imitation of the long ears of a fox, and the "fox" beats the "lord," for in Japan a fox is proverbially said to have power to bewitch a man. In this "ken" as well as in Jan Ken Pon, every form is stronger than another in a circular way. But this "ken" is played chiefly among geisha and other low classes of people, as it is generally considered to be vulgar to play this "ken." The case is different with Jan Ken Pon, which is simplicity itself and so innocent, into the bargain, that it is played by all classes of people, for no Japanese is too high or too low to play Jan Ken Pon. It is a game of fair play and the players can do nothing underhandedly or cheatingly, since the game can have nothing furtive or secret. Look at children playing, "Jan-Ken-Jump" at dusk, when it is too dark for them to see each other's hand. "Mine's stone; what's yours?" one would ask. The other child, who has the "scissors," which is weaker than the "stone," might answer "paper" and win twenty steps without being detected. But every child tells the truth even when a lie might be told to advantage without detection. It is noble not to cheat when one can easily cheat without being discovered.

In wrestling, you might feign that you are weaker than your rival and be easily defeated on purpose. In tennis or any other game you could make foul or even cheat. Jan Ken Pon demands fair play through and through. No player can act unfairly. All you have to do in this game is to make a form by holding your hand out at the same time when your rival does, and there is no room for tricks in Jan Ken Pon. You cannot be beaten any less than you can beat your rival, even though you wish to. Jan Ken Pon is open-handed in the true sense of the term, and it is no wonder, therefore, that the game was prevalent in the samurai class, for the game is emblematic of fair play and honesty, for which the samurai class was noted. It can be played by everybody, either old or young, high or low, irrespective of class, rank or business. Japan is proud that her children play Jan Ken Pon, for honesty is the life of this simple game.

A. H. SAKAI

NOTES

Shrines and Temples in Tokyo

There are in Tokyo 238 Shinto shrines including one state shrine, one special state shrine, nine prefectural shrines, 17 first-class village shrines, 59 second-class village shrines and 151 unqualified shrines. They are in the charge of 172 full-time priests and 108 half-time ones. Of the fifteen wards of Tokyo, Shiba and Asakusa have 29 shrines respectively, followed by Nihonbashi Ward with 27 shrines, then by Kyobashi Ward with 25 shrines, while Kojimachi and Yotsuya wards have only 4 each, and the nine remaining wards have 8 to 16 shrines each, the shrines in the 15 wards making a total of 238 as above-mentioned. We said that Kojimachi Ward has only 4 shrines. But two of the four are among the most famous and popular shrines of the Capital. The one is Yasukuni Shrine of Kudan. And the other is Hiye Shrine of Nagatamachi. This shrine is the only regular state shrine in the city, Yasukuni Shrine of Kudan, which is dedicated to the spirits of the soldiers and sailors killed in wars, being a state shrine, but of a special qualification.

Hiye Shrine stood at first in the compound of Muryozan Temple of Saitama Prefecture. During the era of Bummei (1468-1485) it was removed to the ground of the castle of Yedo by Ota Dokan, who built the castle for the first time. During the Keicho period (1603-1617), the shrine was again removed to Motosan-no of Miyakesaka, and finally in the second year of Meiji (1868) was removed to Nagatamachi, where it continues to stand upto the present. Hiye Shirine was much respected by the Shoguns, who used to worship before the shrine whenever an heir was born to any of them, for they regarded the god enshrined therein as their guardian god. So, the shrine was always housed in a magnificent building. In 1872, it was made a prefectural shrine, and some years later was elevated to a state-shrine. It is said that the festival of the shrine was observed before the personal view of the Shogun. So people called it Tenka-Matsuri, or the "festival of the State."

Kanda Shrine is also one of the most popular shrines in the city. It was first erected in Shibasaki-Village (The place is at present known as Otemachi, where stands the Home Office) in the 2nd year of Tempei (742), or sometime during the period of Yencho (922-927). It is dedicated to the spirit of Ohanamuchino-Mikoto, an ancestral deity of the Japanese people and a relative of the Great God of Ise. In the 8th year of Keicho, it was removed to Kanda, where it had stood until the 6th year of Gen-na (1621), when it was removed to the present site. In the 7th year of Meiji (1874) the Government authorities enshrined in it the spirit of Sukuna-Hikono-Mikoto, also an ancestral deity of the Japanese race, side by

side with the spirit of Ohanamuchino-Mikoto, classifying it as a prefectural shrine. This shrine also commanded the respect of the Tokugawa family during the Yedo period; and before the commencement of the Tokugawa period it was worshiped by Ota Dokan, founder of Yedo castle. Throughout the long Tokugawa period, extending over 260 years, the citizens of Yedo observed the festivals of these two great shrines on a grand scale every other year. Old papers say during the festival days, the whole city of Yedo was astir with life.

On the other hand the Buddhist temples in the city of Tokyo are numbered at 1,150 in charge of 3,724 priests, supported by 169,000 families of believers. Classified according to their sects, 346 temples belong to the Jodo Sect, 230 to the Shinshu Sect, 104 to the Tendai Sect, 78 to the Shingon Sect, 73 to the Rinzai Sect, 5 to the Wobaku Sect, and 2 to the Jishu Sect. Of the fifteen wards of Tokyo, Asakusa has more temples than any of the remaining wards, namely, 256 temples out of the total of 1,150 being in Asakusa ward only. Next comes Shiba ward with 176 temples, then comes Shitaya ward with 172, which is followed by Koishikawa Ward with 84, then by Azabu with 79, Fukagawa with 69, and Ushigome and Hongo wards with 67 and 66 respectively, whereas Honjyo has 57, Kyobashi 52, Yotsuya 41, Akasasa 29, Nihonbashi and Kojimachi wards only one each. There is not a single temple in Kanda ward.

During the past ten years the number of temples in the city has fallen by 51 owing to the adjustment of the streets, which necessitated their removal to the outskirts of the city.

Among the most famous of those temples, there are Zojyoji of Shiba, Kanyeiji of Uyeno, Detached Temple of West-Honganji of Kyobashi, Detached Temple of East-Honganji of Asakusa, etc. Zojyoji is the headquarters of the Jodo Sect of Kanto district, and it is well known that it commanded the respect of the Tokugawa family during the long period of Yedo. The temple was called Komyoji at first, and belonged to the Jodo Sect. In the days of the Emperor Gokomatsu (1392-1411), it was attached to the Jodo sect. And, in the 2nd year of Keicho, (1593), it was removed to the present site.

Kanyeiji Temple of Uyeno had at first a much larger ground of its own, practically all the ground of Uyeno Park having belonged to it. It was erected by the third Shogun Iyemitsu partly for political reasons, and partly on account of his respect towards the spirit of his grandfather Iyeyasu. The magnificent old cathedrals were, however, reduced to ashes during the battle of Uyeno in the first year of Meiji (1867). The present temple building occupies only the former site of Daiji-in (Temple of Great Mercy), which represented but a small portion of the Kanyeiji built by Iyemitsu.

The Detached Temple of the West-Honganji at Tsukiji was first erected in Asakusa in March of the 3rd year of Genna (1619)

by Priest Jyunnyo. It was called at first Yedo-Umibe-Bosha (A Buddhist Temple on the beach of Yedo). Later, it was renamed Hamacho Gobo (Temple at Hamacho). In the third year of Meireki (1657), the temple was burnt down during the famous conflagration, which almost wiped the whole city out of existence. Soon after the fire, it was rebuilt at the present site at Tsukiji. Since then, the temple were burnt three times by fire, and then destroyed once by the great earthquake of the 3rd year of Ansei (1856), and again burnt in the quake fire of 1923. It is said that the temple will shortly be removed to Osaki, a town on the outskirts of the city.

The Detached Temple of the East Honganji at Asakusa was called at first Kakarisho (an official temple), for it had its own estate given by the Shogun somewhere about Suji-chigai Bridge. In the 14th year of Kencho (1252), it was removed to Kanda, where it was burnt during the conflagration of the 3rd year of Meireki, and then was rebuilt at its present site.

Choyeizan Honmonji of the Nichiren Sect in the town of Ikegami on the Tokyo-Yokohama line is well known for its festival observed on October 13th every year, when hundreds of thousands of citizens visit the temple at night with beautifully decorated paper lanterns. It was built in the 11th year of Bunyei (1274) by the trenchant priest Nichiren, who passed away at that place. The name of Honmonji reminds the believers of the sect of the name of Myohonji of Kamakura, which was also opened by Nichiren.

Korean Priest as Head of a Temple in Japan

About half a mile from Sumizome Station on the tram car line between Kyoto and Osaka, there is a Buddhist temple called Bukkokuji, which is well known for the tomb standing in its ground of a famous Zen priest of the Yedo period named Kotsujiki-Tosui, or Tosui the Beggar, a saintly man who died in the temple while on a trip of pilgrimage. Since several years ago, this temple is in charge of a Korean priest named Rev. Kim-Teido. Rev. Kim was born in the Shogen District of South Keisho Province, Korea, and when fifteen years old came over to Japan taken by the superior of a temple of the Zen sect, who, during his stay in Korea, had discovered a faithful and diligent boy in Master Kim, as he then was, and adopted him as an acolyte of his temple in Yamaguchi Prefecture. The Korean acolyte was sent to a middle school in the vicinity of the temple, and upon his graduation from the school, entered the seminary of Banpuku Temple, headquarters of the Zen sect, at Shimouji Village, Kyoto Prefecture. He made a remarkable progress in his scholarship while in the Buddhist seminary, the whole course of which he finished with so satisfactory a result, that he was appointed head priest of Bukkokuji upon his graduation from the seminary.

Though a famous temple, Bukkokuji was then in a ruined condition having remained without a superior to take charge thereof for over twenty years preceding his appointment. Rev. Kim was, however, not disappointed at all. With the cooperation of the believers among the villagers, he set about the restoration of the ruined temple to the splendour of old days.

At first it was only the aged believers of the sect in the vicinity that helped Rev. Kim. But, as time went on, the young men in all the neighbouring districts were also moved by the earnestness and dauntless effort of the young Korean priest, and one by one gathered about him offering what help in their power. At last, the good work by Rev. Kim was reported to the Governor of Kyoto Prefecture, who at once authorized him to accept pecuniary contributions for the restoration of the temple, and in a few years after his appointment as the superior of the temple, the Bukkokuji was restored to the splendour of old. In the 15th year of the Tasiho (1926), Rev. Kim became the son-in-law of a certain Suzuki of a neighbouring village, and since then he is known as Rev. Koji Suzuki, and is looked up to by all the villagers as the most learned and venerable man in the district.

Prohibition as Practised in a Japanese Village

Even under the force of law, it is no easy matter for people to observe teetotalism. To abstain from drinking of one's own accord must be next to impossible. For this reason it is really a remarkable fact that the people of Kawaidani Village of Ishikawa Prefecture (numbering 1,600), are strictly observing teetotalism since February of last year of their own accord. This village is a very small one, its inhabitants having no side work, except the manufacture of charcoal and the raising of silk-worms. And yet, by dint of frugality, the village has become one of the richest villages throughout the country. There are in the village only 300 families or a little less. And yet, 572 men have some deposits with the post office, while 430 others have their money in the industrial association, the average amount of money deposited by the villagers amounting to 123.33 *yen* per capita. These figures show that they could easily defray forty to fity thousand yen if recessary for the interest of the villagers at large. Mr. Moriyama, head of the self-governing body of the village was, however, not satisfied with the only fact that it was one of the richest villages. He wanted to banish the bad habit of drinking from among the villagers, besides making some substantial addition to the wealth of his village. On January 28, 1926, a Committee meeting for the Improvement of the Autonomy of Kawaidani was convened in his name and he laid his idea before them. To his delight, all the attendants readily promised their cooperation in establishing teetotalism

among the villagers, and it was unainmously decided that no drinking should be permitted in the village for five years beginning February of last year. Then Mr. Moriyama thought of constructing a new school building for the boys and girls of the village, for the villagers had been drinking 80 *koku* of *sake* every year valued at about 9,000 yen, which would make 45,000 yen in five years—a sum large enough for the construction of a fine school building. There was a trouble in connection with the practice of the good resolution: it was "How to dispose of the eight *sake*-shops in the village." The proprietors of those shops, were, we are glad to say, as good as any other villagers. They were quite willing to make any sacrifice of their private profits, if for the common interest of the villagers. Having heard of the resolution reached at the conference, they at once gave up their business entirely at their own free will.

Convention of Religions

It was proposed sometime ago among leaders of the religious world of Japan to hold a world's religious convention in Tokyo in the near future. Owing to certain hitches, however, the proposal has been shelved for the time being. But opinion gained ground among them that a national convention of religions should be held in its place and the promoters have lately been conferring among themselves on the matter. It has now been decided by them that the plan shall be realised early in summer this year, and to make preparations therefor a committee of five, three and four representatives of Buddhism, Christianity and Shintoism respectively has been appointed. The committee in cooperation with the five directors of the Shukyo Konwa Kai, which is a fellowship organization of Buddhist, Shintoist and Christian leaders and scholars, are now taking up the task entrusted to them in earnest. So far the following matters have been decided on:—

1. The convention to be in session for four days beginning June 4, 1928.

2. The convention to be held at the Seinen Kaikan in Aoyama, Tokyo.

3. The number of delegates to be present at the convention to be limited to less than 1,000, and the delegates to be properly chosen by the headquarters of each religion, sect or denomination.

4. Questions of common interest bearing on international peace, education, thought and social welfare to be discussed at the convention and lecture meetings to be held.

5. Necessary funds estimated at 10,000 yen to be raised by subscriptions from the public.

It scarcely needs be added that the purpose of the convention is the promotion of inter-religious cooperation for the betterment of conditions in this country in particular and of the world at large.

Proposed Institute for Buddhistic Study in Germany

As was often referred to in these columns, the study of Mahayana Buddhism is being taken up with great enthusiasm by not a few European scholars. Not to mention such a distinguished savant as Prof. Sylvain Lévi, typical of such scholars are Prof. Tucci of the University of Rome and Prof. Max Walleser of the University of Heidelberg. The latter is not only well versed in Sanskrit and Pali but is a master of Tibetan and Chinese languages and literature. A book dealing with Primitive Buddhism and a German translation of Madhyadhayanasastra are among the notable works he has so far produced. A few years ago he began the publication of a series of material for the study of Buddhism and has already issued a number of valuable books. It is his long-cherished desire to establish in the University of Heidelberg an institute for the study of Buddhism. He now feels that it is a desideratum, which must be supplied at the earliest opportunity, and has sent his idea in detail to Buddhist scholars of Japan through Prof. Jiryo Masuda of the Taisho University. When the institute is established, Prof. Walleser proposes to contribute to it all his library, which includes the Taisho edition of the Tripitaka and a large number of Sanskrit and Pali books. In order to complete the list of books on Buddhism, he desires to purchase a set of the Tibetan Tripitaka and for this purpose to obtain a fund amounting to 2,000 yen. We understand that Dr. J. Takakusu, Mr. Kaikyoku Watanabe and Prof. J. Masuda are putting forth efforts to help Prof. Walleser in this respect.

Death of an Eminent Priest

We sincerely regret to note that the Rev. Sekizen Arai, head priest of the Sojiji Temple at Tsurumi, Yokohama, which is the headquarters of the Sodo Sect, passed away on December 7 last. The cause of his death was cancer in the stomach. The deceased, who was 64 years of age, was one of the outstanding figures in the Buddhist world of Japan. A man of great ability, high character and deep scholarship, he was raised by admiring followers from a humble beginning step by step until he was made the head of his sect. He travelled widely for the propagation of Buddhism, the countries he visited including Korea, Manchuria, Hawaii and the U.S.A. Some hours before his death, he knew his end was rapidly coming. "I shall soon be gone," he said to those attending his sick-bed and wrote a message bidding farewell to this world. Not long after, the venerable priest peacefully passed away.

TIT-BITS IN THE BUDDHIST WORLD

REV. Genyu Yamashita, superintendent of the Chion-in Sect, is a saintly man. He is now ninety-six years old. During this long life he has never allowed himself to indulge in worldly pleasure, nor has he had a single morsel of meat. He gets up at 4 o'clock in the morning and reads holy sutras. He shares his breakfast with a number of sparrows, which come flying into his room to be fed from his hands. Then, he washes his underwears for himself, never troubling his subordinates in such matters.

* * * * *

One thousand pupils of Dr. Sensei Murakami, a noted scholar of the Buddhist world in this country, presented him recently with a portrait of him and a gilded screen. Dr. Murakami is much pleased with his own picture. He has placed it in his sitting room, and every morning salutes it saying, "Good morning." As for the valuable screen, however, he has sent it back to the donors with thanks, for the reason that he has no use of it.

* * * * *

The late Rev. Gen-o Yoshida, superintendent of the Tendai Sect, was a man who never knew the use of money. When he died, it was found that he had left behind him all the money presented to him, amounting to 425,641.43 Yen, absolutely untouched.

* * * * *

The late Dr. Bunyu Nanjo often quoted in his sermons a set of maxims, which he himself made rules of life. These maxims are so good and serviceable that we give our translation below:

1. Just for to-day, do not forget the favour of the Emperor, of the parents and of the teacher, and do not complain.
2. Just for to-day, do not become angry.
3. Just for to-day, do not speak untruth and do not do any unreasonable thing.
4. Just for to-day, do not speak ill of other persons and do not speak of whatever good on your part.
5. Just for to-day, be thankful that you are alive and strive in your work.

The above are the rules for to-day to be carefully observed.

* * * * *

To give work to boys of poorer families, the Tokyo headquarters of the Buddhist Salvation Army has just established a boys' printing school.

* * * * *

Buddhists in Chosen (Korea), where Buddhism and its adherents were subject to persecution during the former regime, are showing signs of rejuvenation.

Among other activities, the Chosen Buddhist Association has elaborated a plan to convene a mass meeting of Buddhists in Seoul in 1929. The thirty-three principal temples under Korean management in that country have promised support of the plan.

Some Buddhist temples in Hiroshima, Niigata and a few other prefectures, where Buddhist influence is predominant, have begun to take up a very beneficent social welfare work. It is to make use part of the temple premises as a sort of kindergarten for the benefit of peasant women during their busiest season, when they have little time to look after their young children. In other words, the priests will take charge of the young ones while their mothers are busy at work on the field.

* * * * *

Some time ago the Young Men's Buddhist Association of the Imperial University of Kyushu opened a charity medical department. The enterprise has proved a great success, there being many patients in straitened circumstances who have been substantially helped thereby. The Association has now started another enterprise of similar nature. It is to extend help to poor people, who, involved in law affairs, can not afford to engage the service of lawyers. Such people will be given by the Association advice and other technical assistance free of charge.

* * * * *

H. H. Prince Chichibu, brother of the Emperor, is a zealous student of religions. After his return from Oxford, His Highness has continued to study English literature with Prof. W. S. Vines of the Keio University as teacher. He also took up the study of religions, spending two hours per week for that purpose. Since September last the exalted student has increased the hours allotted to the subject to four per week. His teacher was formerly Dr. M. Anesaki and is now Dr. Y. Yabuki. Already he has listened with great attention to twenty lectures given by them on the outline of the world's religions and details of Buddhism and Christianity.

* * * * *

Readers of this magazine will be interested to hear that, according to a press message from Allahabad dated Oct. 4, the Nirvana Stupa ef Kusinara, in Gorakhpur District, one of the most important relics of Buddhist times, which was in a dilapideted condition, has now been repaired under the superintendence of the the Archaeological Department. The cost of repair has generously been met by a Burmese gentleman.

* * * * *

According to a report of the Imperial Aviation Society of Japan, a total of 213 fliers have been killed in accidents during 16 years from 1911, the year in which flying was introduced in this country, to 1927. Of this number 80 were naval aviators, 71 army aviators and 62 civilian airmen. The year in which the largest number was killed was 1926, with a total of 34, of whom 10 were civilians. No year has passed without two or more deaths. Last year a total of 26 aviators were killed, 19 of them being army and naval men.

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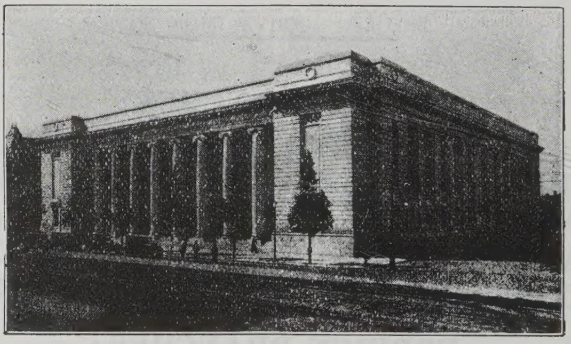

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